

A Funerall Sermon.

Preached by the Reuerend Father in God, *Geruase Babington*, then Bishop of *Landaue*, a little before his translation to *Exeter*, in the hearing of most of the Knights and Gentlemen of that Diocesse.

(...)

And at his remooue penned and Printed, aswell for a testimony of his true good will unto them and the whole Country, as also to bee an induring remembrance, if God please, for the preservation of loue and amity amongst them, and the carefull auoyding of such hindrances of the same, as in the Sermon it selfe are noted and mentioned.

Psalme, 133. Ver. 1.

Behold howe good and ioyfull a thing it is, bretheren to dwell together in vnitie.

Iohn, 13, 35.

Heereby shall all men know that you are my Disciples, if you loue one another.

1. Iohn. 3. 15.

Whosoeuer hateth his brother, is a mansleier, and yee knowe that no mansleier hath eternall life abyding in him.

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At Trenchard's

London

My dear Sir
I have the honor to acknowledge the receipt of your letter of the 11th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,
J. Smith



I have the honor to acknowledge the receipt of your letter of the 11th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

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2. Sam. 10. Ver. 1.

1. After this, the King of the children of *Ammon* dyed, & *Hanun* his son raigned in his steede.

2. Then said *Dauid*, I will shew kindnes vnto *Hanun* the sonne of *Naash*, as his father shewed kindnes vnto me. And *Dauid* sent his seruants to comfort him for his Father. So *Dauids* seruants came into the Land of the children of *Ammon*.

3 And the Princes of the children of *Ammon* said vnto *Hanun* their Lord : Thinkest thou that *Dauid* doth honor thy Father, that hee hath sent comforters vnto thee ? hath not *Dauid* rather sent his seruants vnto thee, to search the Citty, and to spy it out, and to ouer-throw it ?

4. Wherefore *Hanun* tooke *Dauids* seruants, and shaued off the halfe of their beard, & cut off their garments in the middle, euen to theyr buttocks, and sent them away. &c.

We are met heere (right Wor-
shipful & beloued in the Lord,
all,) as you well know, to ce-
lebrate in a lawfull and lau-
dable course of humanitie, the funerall of
our deere friend and worshipful brother,
Maister T. L. Esquire : a Gentleman
so well knowne vnto euery man heere,
that any speech of mine concerning him

A. 2.

shal

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shall not neede. My selfe I thinke of all
heere knew him least, and therefore not
so fitte to speake of him most. His birth
and discent by Father and Mother, his A-
lyances by marriage, with such like, they
are things knowne even to the very yong-
lings heere. Which skill, not onely con-
cerning him, but of all others of any note
in this Country, when I speake of, Lord
how it striketh my hart within, to thinke
and consider, not onely how little skil, but
how little will also is in many of vs to be
acquainted with better matter. For you
knowe it, as well as I, and with grieve
too, I assure my selfe, that too many
amongst vs able verie perfectly to dis-
course of these perrishing Petigrees,
which wise men haue thought things lit-
tle belonging to vs, if they might haue
the whole Country for theyr paynes, are
not able to tell the discent of either Patri-
arcke, Prophet, Apostle, or any man of
note in the scripture, much lesse can they
utter the holy and comfortable poynts of
saluation, belonging necessarily vnto
them. No, he that beateth his braynes
day

Nam genus
et proauos,
et quæ non
fecimus ipsi
vix ea nostra
voco.

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day and night to bring himselfe inserted into such a Gent. house, neuer laboureth so earnestly to vnderstand the arguments that may assure him of his ingrafting into Christ, and of his name noted in the line of life. God for his mercy sake amend it amongst vs, that the one beeing done moderately and modestly, the other may not be left vndoone, wickedly and dangerously.

The actions also of the life of this Gent. haue beene still before your eyes, (beeing most remaining at home, and little delighted to trauell abroad,) so that euery man may make his best profit of them towards his owne reformation, without any speech of mine: wherein if I offend any, let them remember with mee I pray them, what is written of that wise & eloquent Pericles in Thucidides, and happily it wil excuse me. He being appointed to make some remembrance of those that were dead in y^e honorable seruice of their Countrey, was very vntwilling to do it, because, sayth he, so hardly the Auditors in such a case can be contented with that which is spoken of the deade, seeming to

Lib. 2. hist.

A 3

think,

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think, that to speake somthing, belongeth to the order of the kindnes, and is necessary. For if the speaker take his course to prayse the dead, the friends thinke all too little that is spoken, and that still is omitted somewhat which ought of right to haue bene mentioned. Yea, they thinke it hard, *In uno viro multas virtutes periclitari, ut perinde ac ipse dixerit siue bene, siue male, ita etiam ei fides habeatur*, that is, in one man so many vertues, (as they imagine they friends had) to bee hazarded, that according as he shall haue will and skill to lay them downe, so shall they friends be thought of, and no otherwise. On the other side, if he be a foe that heareth, then thinketh he euery thing too much that is spoken : Enuie repynning against the prayse, scorseth him shroudly also with the slander of flattery that perfozmes the office. If a man shoulde dispraise, though neuer so truely, euery one cryeth out, that it is inhumanity, (for, *De mortuis, nil nisi bonum*, of the dead speake nothing but good,) and the friends of the dead especially and greatly are offended. Silence therefore auoydeth both extremities.

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mities. Lastly, concerning his death and end amongst vs, it was so quicke with him, that his best friends, I think, sawe it not so neere, till it was euen past and finished. Whereby we may all note, and profitably obserue, our fraile and transitory estate in this deceiuing world, preparing for it in our good life, both by yeelding testimonie of our true sayth, which may comfort the living when wee are gone, and by setting of our estates for worldly things, as this Gentleman partly did. If any defect were for matter of deuotion, as I hope hee reposed a confidence in others, so trust I the same will religiously be answered, to the comfort of his friends, of his seruants, of y^e poore, and to the doing of good diuers wayes: remembryng what the spirite of trueth sayth, Hee that soweth sparingly, shall reape sparingly, but he that soweth plentifully, shall reape plentifully. And that the Lord loueth a cheerefull giuer.

2. Cor. 9.

Wherefore, omitting any further speech of these matters, with thanks to God for releasing him out of this sinfull world, let vs endeuor to profit our selues by

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by this scripture now read vnto vs.
It containeth as we all see, these three
poynts or principall heads in it.

First, the Embassage sent by Dauid to
the young King of the Ammonites.

Secondly, the dishonorable abusing of
the Embassadors when they came.

Thirdly, the reuenge and punishment
thereof when it was knowne.

The Embassage againe offereth two
poynts, namely :

1. The time when it was sent.
2. The occasion why it was sent.

Concerning then first the time, wee see
it beere to haue beene, when the old king
Naash the ffather was dead, dead I say,
and note it againe, that it may profit vs
to see howe no man escapeth first or last
this tale to be tolde of him, *Mortuus est*,
hee is deade: no not Kinges, Princes,
Peeres and Potentates of this worlde,
be they neuer so great may auoyde it, but
dye they must, as this king of Ammon.

All

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All men haue one entrance into lyfe, **Wisd, 7,**
and a like going out, sayth the **Woke of**
Wisidome, and there is no king, but it is
euen with him in this respect as with o-

ther men. Many haue the yeeres been of
some men, as we reade in the scripture,
but yet they dyed. Adam liued nine hun-

dred yeeres and thirty, and dyed. Sheth

Gene. 5.

his sonne, nine hundred and twelue, and
dyed. Methuselah nine hundred sixty

and nine, and dyed. Yea, this is repea-

ted of them all, seuerally in that place,
that they dyed: purposely to worke in all

mortal men a due and true considerati-

on of this decreed ende, wee must away.
Omnibus statutum est semel mori, It is ap-

Heb, 9, 27,

pointed vnto all men that they must once
die, and after that cometh the iudge-

ment. Neither (sayth the **Preacher**) doth
man know his time, but as the Fishes are

Eccle. 9, 12

taken in the nette, and as the byrdes are
caught in the snare, so are the children of

men in the euill time when it falleth vp-
pon them suddainly. Riches or pouerty;
beauty or wisidome, friends or felicities
neuer so many in this worlde, as I haue
sayd befoze, will not preuaile to auert
this

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this bowze, when God hath appoynted it to take holde, but wee must bee gone. Often I assure my selfe you haue hearde of Zerxes weeping, when he beheld his huge Armie, to thinke in what a short time so many men, and a number of such worthies by death should be taken away, although they liued theyr full course. Cyrus, and Alexander, and all the great ones before them, or since, whom the world hath gazed vpon in theyr tyme, for their seuerall and singuler vertues and gifts, this pale and pittifull companion Death hath caught them, and carried them from honours and pleasures, from triumphs and victories, and from friends and deere ones, to the place appointed after this life, and wee must follow. *Dum propagare volunt fines, perdunt propagatos, et imperia relinquunt hostibus*, sayd one of them: that is, whilst they couet to inlarge their territories and possessions, they loose what they had gotten, and leane their Empires to their enemies. Euen as wee reade of Michaell Balbus, in the story of Zonoras, a tale both worthy hearing and remembering whilst wee liue.

Thys

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This Michaell Balbus was seruant to
Leo Armenius Emperour of the East, a
very vnfaithfull and bad subiect, affecting
his Lords place, and not sparing by vn-
doutifull intendments to seeke the same.
The thinge is suspected of the Emperour,
he conuicted and conuicted vpon his own
confession, his iudgement giuen, and the
execution appoynted, at which the Em-
perour himselte will be. But behold, and
thinke of it when you see me not: the
tyme fell out to be the preparation to the
feast of the natiuitie of Christ, and the
Empresse hearing of it, commeth to the
Emperour, partly intreating him, and
partly euen pressing him with vrging
specches, that so high a feast ought not to
be dishonored by any such execution, and
theresore prayed that it might be deferred
till the feast was past. With much a doo
shee obtayneth her desire, and the priso-
ner is returned to the Tayle agayne, but
with this dolefull diuination vttered by
the Emperour, that he feared her request
would worke the woe both of himselte
and her. That night the Emperour is
slayne, and the next day the prisoner pro-
claimed

Mark this
historic.

Zonar. An-
nal. tomb. 3
pag. 105. a.

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claymed Emperour, who badly requited the Emperesse also, even as her husband feared and had told before.

There is a patterne of most strange mutability, and of a false world neuer to be trusted, neuer to bee looued, neuer to be thought vpon, but with an eye to the ende, and a religious consideration what quickly may fall out. Was euer your welsh prouerbe moze truely verryfied then in this storie, *Pogassa gan ddyn, nessa at ydda*? He whom a man most hateth doth often inioy what he leaueth behinde him.

Let these thinges then haue their vse in life, as we see the doctrine in our iudgements. Moze prooofe of our assurance to dye is needlesse, these, with this dead corps before our eyes are sufficient remembrances. The vse is all which now let vs thinke of.

First then, this remembrance that we must thus dye, yeldeth our mindes a true comfort agaynst the feare of death, for why should we feare, what is not to be auoided? or why should we mourue immoderately for any, when nothing is hap-
pened,

The remembrance of death, what vse it hath in the Christian conscience.

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pened but what must happen to al: The
Demionax the Philosopher saw one way-
ling disorderly for the death of his friend;
hee wished him in that great company to
looke about him, if he could find one who
had neuer by death lost any of his deare-
ones, which when he did, and sayled to
see any, with the communitie of the case
he was soundly comforted, and stayed
his course which befoze was reproued.
Dye we must, and dye we must all with-
out exception, *Futurum est, debitum est,*
reddendum est. It will come, it is a debt,
it must be payd, therefore let vs all be of
good chere and without any faythlesse
feare expect comfortably what is decreed,
desiring God in our dayly petitions to
remember vs with mercy when we are
at the poynt, and to giue vs a ioyfull and
a comfortable hower of it. *Mori nemo ti-*
met, nisi qui non sperat viuere post mortem:
To dye none feareth, but such an one as
hopeth not to liue after death, saith S.
Chrisostome. Swans sing as we reade
of them, and shall we instructed in the
booke of God, weepe immoderately: God
forbid.

This

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A second
vsc.

This decreed death of ours agayne assureth vs of an end one day of all misery, of all sorowes and griefes, crosses and cruelties whatsoeuer, within vs, or without vs, priuily or openly, inflicted vpon vs, or intended toward vs, which are so many sayth S. Ierom. *Ut non tam plangendus sit qui hac luce caruerit, quam gratificandum ei quod de tantis malis euaserit.* That he that dyeth, is not so much to be mourned for because he is depriued of this life, as to be reioyced for that he is deliuered from such a sea of euills. *Oignaros malorum suorum &c.* sayth an other. And howe vtterly ignorant are men of the euills incident into their liues, who think not of death as of the best inuention of nature, since it excludeth misery, bringeth felicitie, pzeuenteth the perrils of youth, endeth the toyles of age, and deserueth better of none, then of those, to whom it commeth vncalled for. &c.

The thyrd
vsc.

Thirldy, this doctrine may profitably remember vs, neuer to fall in loue ouer deeply with this flattering world, for we must leaue it, and God knoweth how soone, but rather euen to day befoze to morow.

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moztow, to settle our estates if we may,
and to be in a readynes for our worldly
wills, so, that neither feare, nor distracti-
on any way may disturbe our minds,
when the parting howze shall require in
vs, farre other meditations moze fitte for
the tyme, and moze profitable for our
soules. Surely, surely, we are too much
glued to this earthly habitation many of
vs, and in mans eyes, who reacheth but
to our actions, and by our outward show
giueth a gesse at our inward disposition,
we may be thought either neuer, or very
slightly to remember death, and that we
haue no abiding Cittie heare. For we
care and we cark, we hale and we pul, we
toyle an we moile, and I would God we
did not most sinfully seeke to inlarge our
Houses by damnable meanes, as though
we sayd in our harts, it is good to be here
and to build not thzee Tabernacles, but
many, not for Chzist, nor Moyses, nor
Elias, but for this childe and that, this
freind and that, in such sort, that no man
can see any remembrance of death in vs,
or that this world is vayne. I speake not
agaynst lawfull prouision for our seuerall
charges

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charges, which the scripture alloweth, but against that intollerable greedines, that sheweth too much loue of this present world, and too little feeling and thought of the ioyes of heauen prepared for al that loue the Lords appearing, or yet of the sinnes of this life, that fasten vpon vs, whilst we remayne in it.

Similitudes,
shewing the
danger of
the loue of
this world,
and of prof-
peritie and
ease in it.

Would God I could by any playnnes of teaching preuayle with vs better to thinke of this poynt. Consider with your selues beloued this simillitude in reason, the naturall heate that is within vs, you see if the ayre be cold about vs, is kept in and increased: but if the ayre be warme and faire, it euaporateth out, the pores being opened, and becommeth lesse. Verily so is it with this world and spirituall matters, the sower we finde it, the more increaseth our feeling of God, if we belong to God, and the more we wish to be with God, and out of this world. But if we bask in pleasures, and earthly delights, liuing at rest in our possessions, and hauing nothing to bere vs: How this sunne-shine without, diminischeth our heate within towards God, and how bitter

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ter is the remembrance of death to such an one, if we beleue wise Syrach. **¶** There Chap, 41, fore dangerous it is to be glewed too fast to this wretched world, and to liue in the loue of it, as some doe. **¶** Thinke with your selues agayne of that storie of Dauid, who coulde not goe when he was fully furnished with Sauls Armour about him, but prayed that it might be taken away agayne, and he left to his pooze sling and his five stones, which when it was so, he comfortably and cozagiouly marched on, and slewe that defier of God, and his people, the great Goliah. Surely it is a patterne of the poynt we speake of. **¶** For whilst wee are armed with Sauls Armour, that is, whilst we are clogged and laden with the weight of this world, not vppon our shoulders, as that was, but in our harte and mindes within vs, we cannot styre, we cannot doe any commendable thing, but if this weight be taken from vs, thzough either a want, or a grace to gouerne wealth that it worke not too much inward, we moue, and we goe, yea, we runne as did Dauid to the face of our foe, and pzeuaile with honour

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in all good indeuours. Then loue not this world I wish agayne.

You see by experience againe, the man that swimmeth in the river befoze you, as long as he is able to hold vp his head, and to keepe it aboue the water, he is in no danger, but safely swimmeth, & cometh to land with good contentment, but if once his heade for want of strength begin to diue, the shaketh he the harts of all that behold him, and himselfe may know hee is neere his death. So is it with this wretched world, and swimmers in it of all degrees. If the Lord giue vs strength to keepe vp our heads, that is, to loue God, to loue religion, and vertue aboue the world, and befoze it, and all the pleasures of it, there is no danger, but after a time of swimming in it vp and downe, wee shall arise in most firme place with happy safetie. But if once wee diue, and the head goe vnder water, that is, if once the world get the victozy, and our harts goe vnder it in a sinfull loue and liking of it, then take heed, and beware drowning: for assuredly there is danger, and our friends may iustly cry out to see vs, Alas
hee

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hæ perrisheth. Loue not this world then
I say, and wish againe the third time.

It is witten of Plato, and I may profitably nowe remember it, and both you and I thinke of it whilst we liue, that being spoken vnto by the Cyrenenses, and very earnestly intreated, that he woulde prescribe and lay downe some good and wholesome lawes for them, made answer, that their prosperity was too great to yeeld obedience vnto any lawes, were they neuer so good: And therefore hee woulde waste no labour so vnfruitfully, but leaue thē to the swinge of their owne deuises, which onely hee knewe woulde content them, till further fittnesse for such a good as they desired. O beloued, what a iudgement is this in a wise & learned Philosopher, of the poyson of this world, and shall we loue it? Shall we make it our God, and thinke we can neuer haue enough of it? Nay, shall wee hazard our owne saluation to come by it, and to bee enriched with it? Shall Plato know it an enemy to the obedience due to man, and we take it a friend, & a furtherer of obedience due to God? O happy then were

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rich men, for who should be so forwarde as they. But it is too well seene to be farre otherwise, & therfore loue not the world, if you taste but as much of trueth as Plato did.

What doe you remeber you haue heard of Cræsus, that great rich King of Lydia, euen so rich, that the saying is, As rich as Cræsus. Is it not witten of him, that hee showed to Solon y^e wise, his huge heapes of gold and treasure, his wonderfull possessions & pleasures, euen able to amaze any man, and then asked Solon, whom hee iudged of any that he knew to bee the happiest man? thinking hee would haue named him, after the sight of such earthly glozy: but Solon, quite contrary to his expectation, named another. Yea, being asked againe whom hee iudged second, named also another poore man, & vouchsafed to Cræsus neither the first nor second place, yeelding for reason, that his last end might alter all that felicitie, and before the same, it is ill iudging. Which censure of Solons, so wise and so true, Ouid the Poet afterward in his time remembred, and composed in verse after this

Ante obitū,
nemo.

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this manner.

Ultima semper

*Expectanda dies homini, dicique beatus,
Ante obitū nemo supremæque funera debet.*

The last day is euer to be expected, & happy can no man be said to be, befoze death haue showed how he departed.

See nowe the pzoofe. Where falleth out warre betwixt Cyrus and Cræsus, in which Cræsus is taken, his people ouerthrowne, his Country subdued, his riches wherein hee so glozied taken from him, and himselfe appointed to bee burned in contempt, to the honoz of the Conqueror that had so subdued him. Which doleful day when it was come vpon him, and he set vpon the pyle of wood ready for execution, Cyrus himselfe with thousands moe beholding the spectacle, then hee remembered what Solon had sayd, that befoze a mans end, there can be no sounde iudgement of his happinesse, and cryed with a wofull Akte, O Solon, Solon, Solon, & there stayed, plunged in the depth of his lamentable fall, and not able to goe any further. Cyrus hearing him, with all speed sent vnto him, to know what hee

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meant thereby, to whom by his Messenger hee sent the whole story, as I haue told it befoze, of his dealings with Solon, and Solons aunswere to him: which storie so pierced the hart of Cyrus, with a due consideration of mans vncertaine estate, in any glory of this world, and consequently even of his owne, who was the Conqueroz ouer this wofull King; that to his great prayse hee stayed the course, and saued Cræsus to liue with him in some honorable place, but yet a captiue. Shall not now this story profit vs, to a stay of our loue and lyking, of this tottering worlde, but will wee day and night, with all courses either good or bad, seeke to win that which is so soone lost: and for which, euen sooner peradventure wee may fall into great misery, then without it we should haue done? Nay, shall not this story rather make vs cast away from vs all immoderate care of it, & pray with hart and soule, to the God that giueth it for a life in his feare, and a death in hys fauour? I trust it shall, and wish that it may euen with all mine affections, as one that desireth your good from my hart rootes,

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roofes, and neuer tooke pleasure to speak vnto you since I came amongst you, but in hope to preuaile with you to that ende. O vile world, why shoulde it so bewitch vs, to make our selues spectacles to many an eye, for our greedy and intollerable hunting & haling to obtaine it? Shall not our Sautours speech strike to y^e hearts of vs with some remembrance, What will the whole world profit vs, if we loose our soules? Shall not the rich cozmozant sometimes be thought of, that cryeth in hell euen at this day, for one drop of water to coole his tongue and it is not giuen him? God of his mercy giue a working power to his blessed word, that it may do vs good. And thinke you beloued, of that wise Oratores speech of Athens, that it was a Citty, *Ad perigrinandum in ea iucunda, ad inhabitandum non tuta*, to soiozne in for a time very pleasant, but to dwell and abide in not safe. Verily so is it with this flattering worlde, a place to be vsed for a time without offence, but not to bee loued and toyed in as the thing we chiefly desire, without an offence purchasing eternall woe.

Such

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Such fraude and such falshood, such glosing and flattery, by fayze speaking and hollow meaning, such deceiuing and sinning, and such occasions to sinne, as he that findeth no griefe at them, may be thought to haue little ioy to see God pleased and serued: and little to taste of that comfort which the Apostle had, when hee ioyed that he had finished his course and drew neere to his end, or of that blessing pronounced vpon the dead that are departed this worlde, and at rest from these euils.

Why should we not think, enen with good fruite frō it, of that tale that in Damascene is to be of the rich mans three friends, his goods, his friends, and his vertues: his goods affoord him a sheete and a fewe ceremonies, and so leaue him: his friends accompany him to the graue, and there forsake him: but his vertues and good actions followe him, and neuer depart frō him. This, this friend, shold be highly regarded, and those others, especially the worlde, lesse trusted in & loued: for they wil forsake vs, and we must forsake them. Yea, the fresher and fuller our leanes

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leaves are growne out, the neerer is their fall even in all true experience, and therefore reckon of a change.

Wise out of question was the action of Epaminondas that Theban Captayne, and graue was his consideration, of whome to my remembrance it is thus witten, that having gotten a glorious conquest, and an honorable victorie over his enemies, to his great renowne, the next day after, when a man would haue thought his praises should haue carried him almost in the ayre aboue ground, he, clothed most poozely and basely, went vp and downe very heauily and sadly, to the great wonder of al that saw him. But when one asked him the reason of it, he moze like a Christian, then a Heathen, answered, that he chastised by so doing the excesse of his glory the day befoze: as if he should haue sayd, I knowe a full sea must ebbe agayne, and great prosperitie is very nere to change, therefore I will reckon of it befoze it come, and not so be carried away with the one, but that truly may appeare, I prepare for the other, and esteeme of the world and all the glorie

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ry of it, as of a most transitorie and vn-
certayne thing, not to be loued and de-
lighted in, aboue that which is fitte, for
it will away. Good Lord where is this
feeling now a dayes in many of vs, that
knowe moze then euer Epaminondas did?
He loth'd it, we loue it, he flies it, wee
seeke it, he acknowledgeth it a deceyving
vanitie, and we repute it our greatest fe-
licitie. This is not well, and if thus we
continue, Heathens and Pagans, shall
rise in iudgement and condemne vs at
the last day we see most playnely. Better
a thousand times is the choise of the bles-
sed Apostle when he saith: I take pleasure
in infirmities, in reproches, in necessities,
in persecutions, and in anguish for Christ
his sake, for when I am weake, then am
strong. Marke this reason, and medi-
tate of it at your better leysure, even a
long tyme, concluding vpon it in your se-
cret assurance, that if weaknes make vs
strong, that is, if such wants as these
worke heavenly sweetenes leading to
God, then plenty of pleasures being lo-
ued and ioyed in aboue that which is fit,
worketh earth'y dulnes, that tendeth to
hell.

2. Cor. 12,
10.

A funerall Sermon.

hell. Therefore there is no cause that we should so couet, what so cruelly hurteth.

These are the vses to a Christian conscience of this doctrine of death, and departing hence, noted vnto you by occasion of the time, when this Embassage was sent by David to the King of Ammon, namely, when the tydings came that his father was dead. Many other vses may be made of it, but at this time I goe no further in them.

The second thing to be considered in this Embassage after the time thus noted, is the occasion of it, which in the text is mencioned to haue beene a kindnes received of Naash the father in his life time. What it was, certainly can not be understood, but S. Ierom thinketh it was some honozable and kind vsage of David, when he fled from the rage and crueltie of Saul. Whatsoever it was, most evidently and playnely it layeth befoze our eyes, what a mighty motiue kind and curteous dealing of one of vs towards another is, to procure good will, not onely to our selues whilst wee be alieue, but also to our freinds and posterity remaining behind

The occasion of the Embassage.

The mighty force of kindnes.

A funerall Sermon.

behind vs when we be dead. A thing woꝝ
thy noting of al such as care to haue their
iudgements instructed, and theyꝝ liues
directed by the woꝝd of God, the true rule
of right in all thinges.

2, Sam, 9, 1,

Pleaseth it you therefore foꝝ the effec-
ting of further feeling hereof, to remem-
ber what you reade in the 2. booke of Sa-
muel, and the 9. Chapter, howe David
not forgetting the kindnes of Ionathan,
Sauls sonne, shewed to him in former
times, maketh open enquirie whether
any of Sauls house were yet left; to whō
he might shew mercy foꝝ Ionathans sake,
and when he had intelligence giuen him
of Mephibboseth, Ionathans sonne, how
honorably speaketh he, and how princely
dealeth he with him, euen with ioye in
his hart, that hee had that occasion to re-
member the swete kindnes that he found
at his fathers hands, and in some soꝝt to
requite it to his child, the father being
dead. Truly it is a glasse to see plainly
in, the blessing of God vpon kindnes vled
of man, to man. Foꝝ I doe not consider
it as an action barely of Davids, but I
cast myne eye vpon God, woꝝking in the
hart

A funerall Sermon.

hart and mind of Dauid, such due regard and remembrance of a kind man, as in his mercy, which in him is the same for ever, he will worke for others also; that giue them selues for his sake, to such carriage and vsage of theyr neighbours. The like example agayne the holy Ghost noteth in the same man in the first of Kings, and the second Chapter. Where Dauid giuing Salomon his sonne diuers things in charge, especially requireth him euen vpon his death-bed, not to forgette the kindnes which Berzillai had shewed him in times past, but to remember it, and to requite it, with showing kindnes vnto his children agayne: and placing them amongst such as should eat at his owne table. What is this but euen the Lords performance of his swæte promise, I will shewe mercy vnto thousands of them that loue me, and keepe my commaundements. For it is his commaundement that we should be kind and curteous one to another, louing our neighbour euen as our selfe, putting on tender mercy and meekenes, humblenes of mind and long suffering. Forbearing one another, and
for

1. Reg, 2, 7.

Exod, 20.

A funerall Sermon.

Colos. 3. 12. **f**orgiueing one another, if any man haue
a quarrell to an other, euen as Iesus
Christ hath forgiven and daily doth for-
giue vs. And hee that keepeeth this com-
maundement as neere as God shall
strengthen him, euen the mouth of God
which neuer deceiued, hath promised him,
that vnto a thousand generations his
posteritie after him shall feelee and finde the
blessing of it. Which if it worke not with-
in vs some good effect to this purpose here-
after, assuredly the Lord in wrath hath
yet seared vp our harts, that we should
not feelee, and so become gayners of so
great a good: which is fearefull to thinke
of. What is that in the wisdom of Sa-
lomon layd downe for a certayntie, that
Mercy and truth establishe the throne.
Surely beloued, if kindnes establishe
kingdoms, it will neuer ouerthrowe
priuate houses: no, no, it will haue as
sure a blessing to meaner men as to Prin-
ces. Bezillai his kindnes, as you sawe
before, establishe his house, and brought
that honoꝛ to his childzen, that all the li-
uing he had for the could neuer do. True
therefoꝛe euen by the rule of truth is that
saying

A funerall Sermon.

aying of Seneca, *Melius beneficiis imperium custoditur, quam armis* : A Kingdome is moze surely settled with benefites, and kind fauours, then with armes. He in Salust knew the same, and therfoze saith the like, that *Non exercitus neque thesauri presidia regni sunt, sed amici*. Not an hoste of men, neither any treasures of gold and siluer, may be sayd to be the safetie of a Kingdome, but freinds. And how should freinds be had but by good and kind and louing vsage? Cyrus agayne in Xenophon: It is not this golden scepter that keepesth the Kingdome, but store of freinds: they are the true and sure scepter for Princes. And not thinke we for priuate men also? Yes, yes, beloued, take freinds from any man, and quickly shall his weakenes appeare, be his heapes neuer so huge, and his minde neuer so proud: therfoze wise is the man that by good offices getteth freinds.

Dionisius Halicarnassæus, amongst others, writeth the storie how faithfully and fastly, how honestly and honozably, Seruius Tullius stood for the Sonnes or Nephewes of Tarquinius, when they should

Rom. ant.
lib.4. p.113

A funerall Sermon.

Should haue bene wronged, in remembrance of kindnes shewed by their Father or Grandfather vnto him in former times. The storie is very notable to this ende which I speake of, and assuredly would moue you greatly if you reade it at large. *Magna necessitas inquit me Quirites coegit horum infantium curam suscipere: Tarquinius enim eorum Auus me orbem, et patria pulsum accepit et educauit, non deteriore conditione quam proprios suos liberos tractans &c. Quis igitur me in deos pium, aut in homines iustum indicabit, si deseram et prodam pupillos hos &c. Certe neque fidem meam prodam, neque hos pueros a ceteris omnibus destitutos deseram, nec eos quantum in me erit, in ista solitudine relinquam. &c.* There is saith he, great cause O noble Romans, wherfore I should take vpon me the care of these children, for when I was destitute of comfort and bannished out of my Countrey, Tarquinius theyr Grandfather tooke me in, and brought me vp, vsing me no worse then his owne children. &c. Who therefore may iudge me either religious towards God, or iust towards men, if I should leaue and forsake

The force
of kinde
vsage.

A funerall Sermon.

Take these freindlesse youths. Surely I will neither betray my fayth towarde God, nor giue over my best care for the, being giuen over of too many already: but as farre as euer any power shall lye in mee, I will comfort them and care for them: I will saue and defend them, as becometh a man mindful of kindnesse, shewed and receiued from their friends, when I had as much need of them, as they haue at this time neede of mee &c. Much more hath the story to this end.

Now, as you see by all this, the blessing with God, and the effect with men, of kindnes & louing carriage of our selues one towarde another, that it worketh friends to vs and our houses, both alieue and dead: So may you see the contrarie, if you read stories.

What a bitter hart was in Haman towarde all the Iewes, and particularlie towarde Mordecai, because hee would not honoꝝ him in that sort that he wished, you remember, & euery man may read in the booke of Hester. Also what plots and practises the same Haman laid & deuised, to ouerthrow them all, and especially him

C.

Whom

The feare-
full iudge-
ments of
God vpon
vnikind dea-
lings.

A funerall Sermon.

whom hee most hated, the storie telleth vs. But what was the ende of all? trulie such an end, as should make vs al whilst wee liue to beware of rancoꝝ and malice, of hatred and enmitie, and of such courses as they will leade vs vnto. For Haman when hee was in his highest ruffe, and thought himselfe most sure to effect his wicked purpose, by the mighty finger of God, who abhorreth such gaule, fell in disgrace with the King, was hanged himselfe vpon the Gallie prepared for his reputed enemy, his ten sonnes not long after also hanged, his house ouerthrowen, and all his glory layd in the dust. The people on the contrary side whom hee so hated, were preserved & fauoured. Mordecai his enemy, whom hee so vniustlie abhorred and sought to destroy, was exalted to honoꝝ, and he himselfe sayne to leade his horse by the bridle, whilst the Kings fauour was shewed towards him and proclaimed vnto all the people. A wonderfull worke of God, and example as I sayd, neuer to be forgotten, shewing and declaring the end of malice and such sinful courses, as in these dayes too many take

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take lyking of. Surely, the Lorde is the same still, loueth kindnesse of man vnto man, and abhozreth the contrary, as much as euer he did. Wherefoze, this vncchangeable God shall manifest himselfe in hys good time, against our grudges & gaull, with seuerer iustice, if wee take no warning: and by his diuine power, ouerthrow both vs & our houses, and our malice and our plots, that the childezen yet vnbozne shall talke of our tragedies: and for honoꝝ we shal reape ignominy, whilst eyther tongue can speake in Tales, oꝝ pen wryte.

Add vnto this the stozie of Hamilcar, Hannibals ffather, and remember what a vehemencie of hatred was in him toward the Romans, (notwithstanding Omne nis miū, vertitur in vitiū.) remember what he sayd of his sonnes, that hee nurished them vp, euen so many whelps, to be instruments of his malice against the Romans, and see the end, whither such extremitie prospered oꝝ no, euen against an enemy. Surely no, but Hamilcar himselfe was ouerthrowne, Hanniball hys valiantest sonne, became his owne executioner,

A funerall Sermon.

Zonoras.

cutioner, and with woe and confusion to his friends & his house : such venem and poyson had his end. An other good example to beware of endlesse, rooted, and settled malice. For if betwixt martiall enemies, the Lorde crosse all cruell and outrageous attempts, will he cuer winck at variance bitter and sinful, betwixt neighbours, kinsfolks, brethren, and such as he hath called to roomes of authoritie, to gouerne others both by word and example of loue, peace, vnitie and amitie, and all wise and godly cariage of themselves? Do no beloued assure your selues, but be that scourged that, hee will whippe thys, with farre greater wzath, as not onelie sinfull and wicked, but as brutish, bestiall, and vnnaturall. What should I say : I would not weary you, and yet can I not leaue out the example of Mauritius Cappadox the Emperour, whose behaviour at first, beeing full of this kindnes, and loue, and sweetnesse which I thus commend and wish vnto vs all : the blessing of it was a glorious flourishing, and renowned government : but when prosperitie and fulnes wrought a change in him,

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him, from gentlenes to pride, from kindnes to roughnes, *Et factus est iracundior, et suspicax, et magis contempsit suos. &c.* And became more angry and suspicious, and contemned his friends: the see a change that a wise man will lay to his hart, euerie thing went backward, his gloze abated: his Counsels erred: his attempts fayled: and vp riseth his Garrisons against him, and proclaime his seruant Phocas to bee Emperour, who pursueth him cruelly, hee beeing sick and drinen to flie, ouertaketh him at Chalcedon, with his wife and his childzen, and taketh first his two youngest sonnes, and kylleth them befoze his face, the his three daughters, then his deere Wife, and lastly him selfe, when he had first beheld all this woe with his owne eyes. His childzen, sayth the story, hee behelde to die with silence, but when hee saw his wiues turne come, then hee shrieked out in the anguish of his hart, but yet with fayth in God, *Iustus es Domine, et rectum est iudicium tuum.* O Lord, ô Lord, iust art thou, and iust is thy iudgement. Euen acknowledging in him selfe, the reward due vnto unkinde cour-

Indulgentia
fortunæ
mores, facti
sunt asperi-
ores.

A funerall Sermon.

ses, that hee had yeelded towarde his friends, as the story more fully layeth downe. And shall it not moue vs : Doe I speake to men of no vnderstanding, of no feeling, of no regarde, when scriptures, stories Ecclesiasticall and prophane, reason, nature, experience, and all kinds of proofo by sounde and sure learning, concur to a conclusion no lesse weightie then true, most deeply to be thought of ?

O beloued, you must thinke I knowe your sufficiencie euery way, and the extraordinary graces wherewith very manie of you are indued : and therefore cannot doubt, but euen very comfortably conceiue hope, that vnkindnesse shall die more and more amongst vs : and all testimonies of loue and good lyking, of friendship and good agreement, breake forth and shewe themselves, to the prayse of you, the reioycing of your friends, & spying of your foes, and which is aboue all and befoze all to be regarded and thought vpon, to the high contentment of God almighty, and the eternall saluation of your owne soules. Which that it may, I lyft my hands and hart to heauen where hee

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hee hath his Chayze that moueth minds :
and so I leaue this second note.

Cathedra in
cælo habet,
qui corda
mouet.

Now, this occasion againe beloued of
Dauids embassage, being as you haue
hearde, a kindnesse receiued in former
times of this yong King his father, which
David had not forgotten, as it hath shew-
ed the reward both with God and man of
curteous and louing dealing one of vs to-
ward another: so doth it most plainly lay
downe a very sweet gratitude ingrafted
and rooted in the mind of David towards
such as had done him good: which is al-
so of vs at this time most worthy to bee
observed. And that I may doe it plainlie
and bziely, I shall pray you in order to
weigh with your selues these poynts.

Gratitude.

First, hee remembreth a good turne,
contrary to that common saying, and too
common a practise: *Nihil citius senescit quam
gratia.* Nothing so soone wereth olde, as
doth the remembrance of a benefit. Well
were it with the worlde if the remem-
brance of wrongs would as soone dye, as
will the fauours that haue bene bestow-
ed: although most gladly embraced whe-
they were bestowed.

The degrees
of gratitude.

First, hee re-
membreth.

Second:

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In honour
he remem-
breth.

Secondly, consider when hee remembreth a benefit. Surely euen in his greatest honoꝝ and height of prosperity: contrary againe to that olde pꝛouerbe, and too olde pꝛoofe, *Honos mutet mores*: Honoꝝ change manners. The Butler when hee is released, forgotte Ioseph you knowe, and nine of the tenne Reapers are swallowed vp with the ioy of their estate, and neuer returne to giue thanks to the giuer. Thousandes of examples haue storics, and thousande thousandes hath our daily experience of this thing, if I purposed not onely to poynt at y^e which might be pꝛosecuted with much pꝛoofe, & most large discourse.

Hee seeketh
to requite.

Thirdly, what hee remembreth, he doth not barely remember, but wisbeth, yea induozeth to requite: and this is honoꝝable. To remember a good turne is no charge, and therefore many can be content to say they doe it, but to requite it as occasion serueth with mutall regard and condigne recompense, because happily it carrieth some charge with it, too many forget, oꝝ forbear to do it. But Dauid in this place doth both, and therefoze

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foze euen by the wisdom of God is proposed as an example worthy following, God louing euer a thankfull man. The example in Daniel, is very fearefull, of a man vnthankfull to his God. The great king of Babilon Nabuchadnezzar, who walking in his royall Pallace of Babel, spake and sayd: Is not this great Babel, that I haue built for the house of the kingdom, by the might of my power, and for the honor of my maiestie? Not once making mention of God, as the giuer or fountayne of any of this honor. And now see the iudgement of God vpon his ingratitude. While the word sayth the storie was in his mouth, euen while the word was in his mouth, (and marke the speeche of Gods wrath,) a voyce came downe from heauen, saying: O king Nabuchadnezzar to thee be it spoken, thy kingdom is departed from thee, and they shal driue thee from men, and thy dwelling shal be with the beastes of the feild: they shal make thee to eat grasse as the Oxen, and seauen tymes shal passe over thee, vntill thou knowest that the most High beareth rule over the kingdoms of men, and

Vnthank-
fulnes.

Dan. 4. 26
&c.

A funerall Sermon.

and giueth it vnto whomsoever hee will. And the very same houre was the thing fulfilled vpon Nabuchadnezzar, and hee was driuen from men, and did eate grasse as the Oxen, and his body was wet with the dewe of heauen till his hayres were growen as Eagles fethers, and his nayles like byrds clawes. Is not this as I sayd a fearefull example, and may iustly admonishe vs, what an odious thing an vnkind hart towards our God that hath giuen vs all that we haue is. Surely he abhozreth euen in like sort vnthankfulness amongst our selues, making mention of it in his holy word as a thing most ugly in his sight. Salomon in his Preacher hath this place if you remember: There

Eccle. 9. 15. was a little Cittie and fewe men in it, and a great King came against it, and compassed it about, and builded Forts against it, and there was found therein a poore and wise man who deliuered the Cittie by his wisdom: (Nowe marke I pray you) But no man remembred this poore man. As if he should haue sayd, most horrible was their ingratitude: for he that hath deserved well ought not to be forgotten, but

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but with all mutuall loue and offices of kindnes, remembered and regarded. S. Paul reckoning vp what vices shoulde raigne in men in these latter daies, amongst a sort of vile corruptions, nameth this, as vile as the vilest, They shall bee vnthankfull. Salomon agayne with a proverbe neuer to be forgotten, admonisheth vs of this sinne, saying: Hee that rendereth euill for good, the plague of God shall neuer depart from his house. Experience of it you haue in Saul, an vnthankfull man to Dauid who was so true to him, and how prospered he? Did not the wrath of God pursue him till his house was utterly ouerthrowne? Nabal an vnkinde churle, and was it not his death? Absolon an vnthankfull wretch and was it not his confusion? This example we haue in hand of this young King, so dishonozably vsing the Messengers of Dauid sent vnto him in all good will, was it not the subuersion of him and his whole kingdom? What shoul'd moe examples be heaped vp? We see a truth if we be the Lords, euen in these sufficently, and we will, I trust, beware so damnable a sinne with.

2. Tim. 3. 2.

Pro. 17. 13.

1. Sam. 25.

A funerall Sermon.

without any further speeche. Let vs not be like the thirstie Horse, that maketh so strongly towards the water, as his Rider can scarcely stay him: but when hee hath satisfied himselfe, and his turne is serued, then turnes he his heeles vpon it, and maketh as fast from it agayne. Or like the vapours raised vp by the sunne, which thickes vp a clowde to obscure the Sunne. Remember the thankfull fieldes, who restore to their owner much more grayne then they receiued of him. And remember Seneca his reason, with which I will end, why no law of man was layd downe against vntthankfulness: euen because the sinne is greater then that man sufficiently can punnish it, but must leaue it to God who will fully doe it.

Fourthly, the father being dead, Dauid will be thankfull to his childe. A very notable thing in him, and farre from the course of these our dayes, wherein it is reckoned euen an aduantage that many are glad of, if they be dead to whom they thought they stood in reason indebted any way: because then they are free they thinke, and for any friends they leaue be-
hind

Requitall to
the poster-
tie.

A funerall Sermon.

binde them, they shall neuer trouble our mindes although we saw them aparantly want. Surely this was not Dauids nature we all see, who is as carefull to be kind to the posteritie of his friend, as to his friend himselfe. Making as we haue seene before, euen open proclaymation, that he might knowe if any were remaining, to whome for the deads sake hee might be kinde. Lord what an honour is this to him, and how will it adorne any man that will followe it, and be iustly reported of for it. I say no more, but I knowe what I thinke, and that God that giueth me both harte and thoughts, is able, if it be his blessed pleasure, to make you all shyne with the vertues commended thus in his holy word, euen according to my wishe: for which I shall as truly ioye, as any that euer spake vnto you.

But wherein may you say is Dauid thus thankfull: We heare but of a message sent vnto the young Kinge, and as for gistes, and princely riche requitals, we heare nothing. Beloued, euen this is an other thing that I note in Dauid, that where honours and iquings were wanting,

A funerall Sermon.

ting, there he was thankfull in that sozt: the examples befoze I haue layd downe, and heare, where sufficiently these things were already, with kinde comforts and louing speeches, fit for the time and occasion of mourning, he sheweth his remembrance of a dead friend, and assureth his loue to be further vsed as shalbe fit: which in a Prince to a Prince, is as much as needeth, and fully as honourable, (if not much moze,) as golde or gistes whatsoeuer. Yet there is no question, but these Embassadors carried what was also fit of such like testimonies of princely fauour, albeit the storie speaketh not of them. Thus standeth the case euen amongst vs many times, that many neede not to come to vs, either for golde or siluer, for meate or drinke, or for such like fauours: but yet our comforte sometimes and friendly aduise, our good face and louing affection to be shewed and testified as occasion serueth, would be welcome and greatly esteemed. And shall we not doe it? If ye of that couered kindnes, that neyther by deede nor worde can be discerned. And if by worde we doe it, and doe it vnfainedly,

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ly, where there is no further want or neede of vs, surely it is sufficient, and it will bee espied, and God will giue it a blessing both to our prayse and profite.

This kindnes againe of Dauid, in sending to comforte him, after the death of his father, evidently sheweth that Dauid reioyced not at it, but was rather sozie as became him. And surely so ought it to be in all men: a feeling in one of anothers losse, and a mutual mourning. And to reioyce at any mans fall, is both impious and vn honest. Yea, dangerous to peraduenture, the Lord often punnishing such wicked ioy, with iust and great greife to them selues.

And may we not also with some shew conceiue by this message of comfort sent vnto the sonne, that he tooke heauelie his fathers death: and cared not euen for a kingdome left vnto him as he did for his father? For my part I thinke he did: and whether hee did or no, both you and I knowe he should, for Fathers be fathers, and no small losse when they goe, leaue they neuer so much behinde them. Yet we knowe what we reade.

Dauid reioyceth not at any mans fall.

A good child grieueth at the losse of his Father.

Finis

A funerall Sermon.

Filius ante diem patrios inquirat in annos. &c

All one in effect with that Sonet of our Countriman, the Earle some times of Surrey as I remember :

Their children sometimes doe wishe
them in graue,

That they may possesse the riches
they haue.

But thus much shall suffice of this first parte, to witte, the Embassage sent by David to Hanun the young Kinge, to comfort him for the death of his father. And nowe let vs consider the second part, which is, the iniury and wrong done to the Embassadors.

The seconde part.

Wherein consider we first what they say, and next what they doe. Their sayings are layd downe in these words: And the Princes of the children of Ammon sayd vnto Hanun theyr Lord: thinkest thou that Dauid dooth honour thy Father, that hee hath sent comforters vnto thee? Hath not Dauid rather sent his seruants vnto thee to searche the Cittie and to spie it out, and to ouerthrowe it?

Where

The speeches of
make-bates.

A funerall Sermon.

Where you see they accuse Dauid of treachery & cruelty colozed ouer with a shew of loue, and in a deed, with dealing & meaning most vnworthye a Prince. But was it so? we all know & see here by the text it was a most monstrous wrong offered to so honorable & princely a mind. Wherefore by it and in it, we plainly see, the most poisonful practise of all times, and neuer of any more then of our time, to ouerthrow the louing purposes & christian kinde courses, intended and meant by many a man towarde his kinsmen, aliances, neighbors & friends. Euen vile & villanous slaunders, by surmise and suspicion, or by enuy & malice, that things wel done, are not well meant, but tend rather to dysists both odious & ignominious.

First then I pray you mark the practise, and after that the persons. In the practise see the antiquity and the villany. The antiquity appeareth in the worde of God, the most ancient witnesse. In very Paradise the deuill in the serpent, tooke this course, to caluminate the commaundement of God laid downe to our Parents for their good, and perswaded that it was done not in leue, as indeed it was, but rather in enuy to any further hono^r of theirs, which needes must grow

An olde
practise of
satan to de-
prau^e good
meaning.

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2. Sam, 3, 25

grow to them if they cate of that fruite, by becoming knowers of good and euill, euen like vnto God. In the story of Dauid wee read, that whē Abner his great aduersarie, and chiefe Captaine for the house of Saul, came in to Dauid to submit himself to him, and to bee reconciled, Ioab Dauids chiefe Captaine, enuying at such vnitie and onement, (as euer good onements haue bad enemies, & they many times of ones owne house,) said vnto Dauid, that wel he might know, Abner came but to mock him, and to abuse him, to know his out-going, and his ingoing, and to espy all that he did. A most false slander, of a malicious make-bate, for Abner came in all good meaning, & his coming was profitable for Dauid & his whole kingdome. Such an other practise is mentioned of Siba in the 16. chapter, against Mephibboseth, Sauls sonne, whom Dauid had honozed in thankfulness towards dead Jonathan, Dauids dearest friend as you haue heard. For when Dauid fled from the rage of Absolon his son, Mephibboseth staying at home for want of his horse, being a lame man, his servant abusing him y was sent for his horse: the wicked servant told the king, his maister staid at home, looking for

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For a day to haue the kingdom againe, then the which suggestiō nothing could be moze false & iniurious, as after ward David him- selfe found. But in the meane time he was so abused by crediting such a lye, and such a Lout, that he in his hart cōdemned as true a friend as any he had allice to his power: and gaue away his liuing to this mate his seruant, that thus abused both the king and his maister. Therefore note I pray you, both the course, and the poyson of it. Many other examples to the same purpose hath the scripture, but I feare to weary you. Remember therefore I pray you, that rule in the law of God. *Non eris susurro*, &c. Thou shalt not walk about with tales among thy people. Meaning, out of all question, such tales & reports, as tended eyther to bryake or hinder that vnitie & loue, that conoord and amity, y^e ought to be euer amongst friends, amongst neighbors, & especially amongst gouernours of others, and chiefe heads of a Country. Remember again, and euen earnestly note it, what that wise Salomon said in his time, that there are five things which the Lord doth hate, and a seauenth which his very soule abho;reth, and what is that? Surely, A man that raiseth vp contention

Prou, 6, 16

D 2 amongst

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amongst bretheren. A speech of power, if the Lord haue any portion in vs. For shall the Lord hate such an one & we loue him? Nay, shal euen his inward soule lothe and abhor him, and wee like him, nourish him, and be ruled more by him then by anie others. How may we looke then to be loued euer of God if our course be so crosse, & our selues so far differing from his holy disposition? But I say no more, and y^e lesse I say, the more I trust you consider what I might say, according to that wisdom that I haue euer knowne in you, and regarded you so with al due respect. We read it of Princes, but is as true of more private men, *Periculum eis est non tantum ab hostibus, sed a suis*: they are not more in danger of their foes, then many times of such as they repute for their friends. Dioclesian sayd, many a good Prince, *In cautum et imprudentem vendi a suis*, is sold ere euer he espy it euen of his owne. I wold God it were not so with the good subiect also, though too much credulity. Iustus Lipsius, speaketh of certaiue *Cubicularii consilarii*, chamber Counsellors, from whom springeth many times much euill, but wise men wil take heed of them, & with due discretion consider euer the dyist of their darts,

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darts, & the sin of their charmes. Had some of them died in their mothers wombes, it had been good for them and many mo. This is not chambering and wantonnes, as the Apostle speaketh, but this is chambering wickednes, as all the whole scripture teacheth, to ouerthrowe loue, to vndermine peace, to crosse kindnes, and to subuert vni- tie in a country amongst nere ones & deere ones, to the offence of God, the scandall of the world, and the greuous harme of many a man. Quintus Curtius talketh of certain *igneae ingenia nouandis, quam gerendis rebus aptiora*, Fiery wits, more fit farre to inno- uate & change wel established things, then to gouerne and order with commendation any thing. To pray therefore, sayth a wise wziter, euery man hath need: First (if the Lord may be so pleased) that hee may see himselfe, what is cuer good to be embraced and folowed: but if not so, then that aduise may be giuen him neuer but sound and ho- nest. Thirdly, that he may haue grace, wil- lingly to folow it: and lastly, y God would in mercy prosper it vnto good. In this sorte beloued, pray I for you all, euen from my hart rootes, that so fauored of God, you may abho: all make-bates, with false surmises

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peruerting good meanings, as heere these counsellors in my text did: and increasing in loue & all firme friendship one towards another, you may woozthily be prayesd for your peace, where loue hath lamented for some quarrels.

The persons
that thus
slandered.

Now hauing considered this benemous practise, to set Princes at variance by wicked misconstruing a good meaning, let vs also consider the persons themselues that thus perswaded. And you see in y^e text they were me of account, euen Hannus Princes, that is, his Nobility and Lords, his better and higher sort of assistants. Yet foulelie deceiued, and happy had their king been and his whole kingdome, if hee had neuer credited them. Yea, themselves had bene happy, if they had either slept, or wanted tongues to suggest so great an vntrueth, by a false suspicion & a most vile surmise. For the King and themselves, and the whole kingdom smarted for it, and shal it not teach vs: nay shal it not moue vs, euen as men are moued when all their inwards are touched? We know where we liue, & what vse there may be of this example if we duly regarde it. If Princes may thus erre, that is, noble and honorable Counsellors for their place,
men

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men learned and wise in many matters, experienced and practised in the greatest affaires: How may peasants in comparison of such, & these base companions erre much more? If such perswaders may thus subuert a king and his kingdom, howe may cattines not to be spoken of, when men of any quality are named subuert men, & houses more easily be subuerted, if they be beleued & harkned vnto. Wherefore if I may depart with any hope, that you loue me for all faithful affection of my soule towards you, let this text be a scripture not forgotten of you, and this example, both for the matter, and for the qualitie of the persons perswaders in it, profit you in your practise, when God hath seuered mee from you, that shal yet ever pray for you, and by loue liue amongst you, till I cease to liue. You know I forbear to be more particular the Iudge is fit.

But to drawe to an end of this my tedious troubling of you, what might we imagine should be any cause to moue these ill Counsellors thus, either to think or report of Dauid, that he should not send this message to Hanun their Lorde for any loue to his Father, but in a bad intendement towards

what might
be causes of
this leude
accusation.

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A badde
minde.

wards him his sonne? And will you haue mee coniecture? for certainly I cannot say, because the text sayth nothing. Happily, one cause was their owne bad minds, easily suspecting others, to be what theselues knew themselves to be. So is it written of Caligula, that being a loose and licentious man himselfe, he resolutely deemed not any to be better. An other cause peradventure, (and marke it wel) was an inveterate, old and grounded dislike, conceived of the Israelites in these Ammonites, which kind of auncient enmitie, howe it worketh to a flame vpon the least blowing, the worlde hath too often most woful experience.

An olde
malice.

Now, that the Ammonites did so groundedly hate the people of Israel, mee thinks may be seene in that spightfull demaunde, made by Naash, the Father of thys young King, of the right eyes of the men of Iabes Gilead, to be giuen vnto him for peace.

If this were a cause working in them to this bad effect, then see we by a woful present before our eyes, howe dangerous a thing old hatred, and a settled dislike of any country, family, or person is: & how quickly it may draw vs to a course y^e shall overthrow vs, as here it did. Thirdly, the waters

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fers peradventure were too still for some good fishers to get any store in, & therefore they wish them a little more troubled, that their game & gaine might bee the greater. This I tell you in the worlde worketh but too much, and could we as wel take heed of it in the Countrey, as wee can imagine it to be some cause here in the Court, happily contentions would be fewer, and the portions of our freinds when GOD calleth vs greater. I know whom I speake to, and if a word to the wise may be inough, it is my comfort that but halfe a word is enough to you. If the Apostle in his zeale to the Galatians, wished them cut off y^e troubled them, I may in my true hart to you and my faithfull loue to this Countrey, wish them further of, & soone discried, that liue by troubling any waters amongst vs.

Lastly, it might be that these Counsellors heere by nature were suspicious, and then who knoweth not what wry & wrong courses a suspicious head will lead a man into. Abrahams suspicion of the place to be worse then it was, made him hazard the reputation of his wife, and him selfe to say amisse. The suspicion of the children of Israel that their brethren built that Altar to a worse

end

It is better
fishing in
troubled
waters.

Suspicion.

Gene, 20, 11

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Ios., 22, 11

1, Sam. I. 13

1. Sam. 29, 4

ende then they did , made them intend war
 agaynst them, and amisse to thinke of them
 till truth appeared. Eli the Priest by suspi-
 tion iudged y^e mother of Samuel to be ouer-
 gone with drinke , when vehemently shee
 prayed in her soule to God . What a cursed
 conceite had the Philistians of Dauid, whe
 they would not suffer him to goe to battell
 with them, and all by suspicion : yea, most
 vile suspicion, thinking if hee went with
 them , hee would be an aduersary to them,
 and goe about to get his Masters fauour
 with their heads. The kinge of Israel you
 remember rent his clothes , and conceiued
 that the King of Aram , sought a quarrell
 against him, when there was no such mat-
 ter, but a louing letter in Naamans behalfe,
 that by his good fauour he might be helped
 for his Leapsie by the Prophet in his
 Countrey : for so had the Mayde spoken be-
 fore of the Prophet . This was suspicion.
 But what shoulde I heape vpon moe exam-
 ples : *Suspicio calumniam parit* : Suspicion
 euer breeds slander , it is a rule recorded
 in all learning . And *Suspicio graue est homi-
 nibus malum* : Suspicion is a greivous euill
 amongst men . *Quanti non dederunt locum
 errori, et dederunt suspicioni* : Who euer hath
 not

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not made a place for error, if hee made a place for suspicion sayth S. Ambrose. For, *Sicut difficile aliquem suspicatur malum qui bonus est, sic difficile aliquem suspicatur, bonum qui ipse malus est*: As hardly he iudgeth any man to be euill that himselfe is good, so as hardly iudgeth he any man to be good that himselfe is nought. Saith S. Chrysostom. *Therefore, Innocencia prestare possum, quid vero homines de me loquantur non possum*: Innocencie, by Gods assistance I may obtaine, but to rule mens tongues what they shall say of me, lyeth not in me, nor in any man, sayth Erasmus very well. For, *Suspiciones suas quisque fere cognitiones putat*: Every man thinketh his suspicions, to be almost perfect and exact knowledges, saith S. Austen. Well, what suspicion is, I trust you see both by all this, and especially by this example in my Text, of these Counsellors, following of it agaynst the bryght and princely dealing and meaning of Dauid, till it had wrought the ruine, not only of themselues and their houses, but of the whole Kingdome. And follow it who list, he shall tell me in the ende S. Austen sayth true, that *Suspicio amicitia venenum*: Suspicion is the poyson and bane of all freinds.

Ship

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Shippe and loue, of all concozde and peace, either publikely in the country, or pꝛiuatly in a mans owne house, and as I saide before, *Grande hominibus malum*, A most great and greiuous euell amongst men.

Thus haue I gessed at some causes that might moue these Counsellors thus crookedly to conceiue, and thus badly to report of Davids so louing an Embassage to the Kinge their Maister. Whether they were causes or no, I knowe not, because as I sayde the text expꝛessely noteth none, but most assured I am, and euen but too well assured, that in the woꝛlde amongst men they be causes, both of like thinking and speaking, where like honestie and truth is of all good meaning. And therefore I trust this dayes labour shall make vs all moze carefull hereafter to auoyde it: which is the thing I wishe and pray for.

The time is gone, the weather extreame, and I may not too much wzonge this kinde attention & most louing patience of yours: therefore in this parte I will leaue these notes vnamplyfied.

First, how thinges best spoken and best meant may bee mistaken and wrested to a contrary sence.

Second,

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Secondly, what small sparkes may cause a very great & fearfull fire: as here it was.

Thirdly, how mutable, slippery, and vn certaine, the peace of this world is: falling away when a man thinketh it fast, and least doubteth a change, as here it did betwixt the Ammonites and the Israelites.

Lastly, how dangerous any dealing is with men not grounded in y^e feare of God, and knowledge of true religion: for they make no conscience to suspect without cause, nor to reporte without truth. They catche befoze they haue cause, and thinke themselves wronged when no such thing is meant: they beleue bad men to a bad ende, agaynst true freindes, till they haue wrought their freindes trouble and theyr owne ouerthrowe, as here it was.

And what they did to these Embassadors, I meane the villany of their fact, in shauing halfe theyr beardes, and cutting of their garments by their hipps, that their nakednes might appeare, together with the third and last part of my diuision, to wit, the reuenge that followed, both to the rayfers and beleuers of this slander agaynst Dauid, euen a bloody warre, and a fearefull ouerthrowe of them and their Countrey,
that

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that still it may be true, *Malum consilium consultori pessimum*, Euill counsell in the ende is worst for him that gaue it. I wholly omit till some other occasion, praying you euen with that hart that euer loued you, & with a minde in all vehemency of affection glewed to you, that what I haue sayd may not be spoken in vaine. You knowe my desire and the wishe of my soule, you know what is wanting should neuer be wanting, you knowe, that I shall not moze assuredly giue account of my speaking this day, at the last iudgement, then you shall of your hearing befoze the iust Judge of the quick and dead. And therfoze in all these respectes, & whatsoever els y^e like, thinke of me: nay, thinke of your selues, and of your houses, of your bodies and of your soules, y^e remembrance of death, is a matter of much vse to a godly minde as hath beene shewed: kindenes is comfortable whilst we liue, and kindnes is profitable when we are dead. For it getteth friends to those whom we leaue behind vs, as you haue seene, moze then can any heapes that we haue gathered together and most trust in. Thankfulnes is a vertue that man honozereth, and God with heauenly blessings richly rewardeth in his good time. The be-
rie

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ry thankfulness of Dauid in this place, remembering a fauour shewed him, & seeking to requite it, had this mercy with God, that he looked vpon his innocency, and ioyned with his people and power to subdue their aduersaries. The contrary, is odious and abhorred of brute beastes. So is inuious suspecting without cause, and false reporting, grounded vpon such suspicion. Euill actions following vpon both, as here they did, brought a fearefull ouerthrow as still they shall. Other particulars mentioned in this discourse, I leave to your owne rehearsals, as I doe this our brother deade before vs, to his God and ours, who as he hath cut off his thred, so shall he ours, and bring all together at his appointed time to receiue y^e reward of our here liuing, eyther to well or woe, that shall indure for ever. The Lord till then giue vs the vse of his word, and the powerfull fruite of it in our actions, to all Christian reformation, and amendement of life amongst vs. The Lord lengthen y^e time of this happy government we liue vnder, and cut in sunder the cordes of dislike amongst all men, so that kindnes and amitie spreading and growing, it may be sayd of vs aswell as of others. Beholde
how

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how good and ioyfull a thing it is breth^r en
to dwell together in vnitie. Neuer man shal
wische it moze vnto you, neither any moze
good then my selfe, though God may giue
you thousandes, moze able to doe you good
then my selfe. But I haue sayd inough, and
I goe no farther. To this Lord and God
thus able to profit you and to comfort me,
and in the ende to saue both you and mee
from the merrite of our sinnes, and to giue
vs a place of euerlasting and vnspeakable
comfort with him in his Kingdome, be all
honour, power, glozy and dominion, both
now and euermoze. Amen. Amen.

FINIS.



